THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (GAL. 5: 14).

No. 7, Vol. LXXVIII. Thursday, February 17, 1916. Price One Penny.

ORIGIN, NATURE, DESTINY OF MAN.

(*Continued from page 86*).

IV. THE AGE OF MAN ON EARTH.

Since the discoveries of Boucher de Perthes and Lyell, the existence of man on earth as far back as the glacial period, or even farther, has become almost an axiom. We are told by scientists that there is ample evidence of the existence of the river-drift man and of the cave-dweller in the caverns and in the river valleys of the glacial age over the whole region between the Mediterranean and the Baltic. Europe, in the Ice Age, they say, was invaded dryshod by the earliest men from the south by way of Gibraltar and Sicily. The climate then was continental in character, with cold winters and hot summers. The scientists do not essay to compute the time since the first appearance of man, in years. Says one scholar:

"The Ice Age was undoubtedly of vast duration, and the antiquity of man is correspondingly great, but the more minutely I examine the events that have taken place since man appeared in Europe, the more profoundly am I impressed with the vastness of his antiquity, and with the futility of any attempt to compute it in terms of years."

Mr. Alfred Russell Wallace, in *Natural Selection*, says:

"We can with tolerable certainty affirm that man must have inhabited the earth a thousand centuries ago, but we cannot assert that he positively did not exist, or that there is any good evidence against his having existed, for a period of ten thousand centuries."

According to the Bible, on the other hand, the creation of Adam appears to have taken place, as is generally supposed, about four thousand years before the beginning of our era. How can this alleged discrepancy be reconciled?

The answer to this question is, first, that the calculations of geologists as to time are not very definite. Lyell, for instance, thought that he needed at least two hundred and twenty thousand years to account for certain geological changes observed on the Swedish coast; other scientists have reduced that period to about twenty thousand years. A piece of pottery was once discovered buried under the deposits at the mouth of the Nile. Immediately, scientists declared it to date from pre-historic times. It was, later, proved to be of Roman make (Hodge, *Systematic Theology*). This proves how careful we must be in accepting scientific deductions as to time, based upon discoveries. The facts may be well established, and yet the deductions may be wrong.

The answer is, secondly, that the Bible does not furnish data for a complete chronology. There are gaps that cannot be filled in. The commonly accepted calculation is that of Bishop Usher. He follows the Hebrew text, and he supposes that the genealogical records are complete, which they evidently are not. They are not published for the purpose of establishing a chronology, but to mark the lines of descent, and this is done just as well by omitting the names of the less prominent among the ancestors and recording only those of outstanding personalities. In the genealogy of Matthew, Josias is said to have begotten his grand-son Jechonias, and Joram his great-great-grandson Ozias. Here are several links in the chain ignored, though the chain itself is shown to be intact, and that is undoubtedly the case with all the Biblical genealogies. It follows that the time between Adam and our Lord may be 5,411 years, as Josephus calculates; or, 5,508 as the Septuagint is supposed to have it; or 10,000 years, for that matter. There can be no discrepancy between the scientists and the Bible on the question of man's age on earth, since the scientists do not know at what time man first appeared on this sphere, and the Bible does not claim to give any date for that great event.

V. The Original Status of Man.

A question closely connected with the previous is this: In what mental and intellectual condition did man first appear on earth?

A certain class of scientists tell us that man appeared on earth but little removed, in intelligence, from the brute creation. By slow degrees he rose, they say, from this condition until he reached a state of very crude civilization. After ages of development he reached the stone age; then the bronze age; then the iron age. Ages are needed for each stage in this evolution.

But all this is only assumption. According to the Word of God, Adam was placed in a garden, to keep and dress it. He must have acquired a knowledge of agriculture and horticulture, under the direction of God, his eternal Father, before he emerged from the garden. The Lord brought the animals before Adam and let him give them their names, which shows that he acquired a know-

ledge of zoology, for he could not have named the animals intelligently without knowing their qualities. Classification was undoubtedly embraced in the naming of them. And we may infer that the Lord, in the same way, caused Adam to master botany, geology, astronomy, anatomy, chemistry, etc. Adam, when expelled from the garden, was fully capable of coping with all the difficulties of the new surroundings.

Later, parts of the human family sank in the scale of civilization. They were separated from the centers of culture and were forced to spend their time in combat with adverse forces of nature. They lost the arts and sciences their forefathers had known, and they sank lower and lower. We may say, therefore, there never was a stone age, in the sense that stone implements were used all over the earth. Stone implements were in use by some portion of the human family, but never by all at the same time. Some used bronze, and others iron tools, just as is the case to-day, or was, not many decades ago. It is quite possible that at one time the lake dwellers of Switzerland used stone implements, but that does not prove that the people in Egypt, or India, or North America at the same time were unacquainted with metals. "The assumption that the original state of man was one of barbarism, is not only contrary to the Bible and to the convictions of the great body of the learned, but, as is believed, to the plainest historical facts" (Hodge, *Systematic Theology*).

Our first ancestor was far advanced in civilization before his earthly career was finished. He lived under the light of revelation, and wherever that light shines, the darkness of barbarism is dispelled. Revelation and ignorance cannot exist together. Adam lived nine hundred and thirty years, and all that time he had the advantage of the guidance of the Holy Spirit. The knowledge he acquired, the heights of intelligence to which he rose during so many years of divine tuition, we may not be able to imagine. But we know that Adam, three years before his death, stood up in the congregation of his posterity, in the Valley of Adam-ondi-Ahman, and "predicted whatsoever should befall his posterity unto the latest generation" (Doc. and Cov. 107: 56). The Book of History was unrolled to him, as to John on Patmos. This is one proof of the high degree of civilization Adam had reached before his death.

VI. Is There More Than One Human Race?

Scientists have told us that, in all probability, there are many human races on earth. The plants and animals were produced, they believe, not in single pairs from which all individuals of the same species have descended, but in groups, and in different parts of the earth. Man, they hold, appeared in various parts of the earth at different times, each newcomer being independent of those who preceded him in other parts. The unity of the race is denied by that theory.

The Scriptures assert that all men are made of the same blood. God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26). This is the truth, as stated by Paul, on that subject. In the language of the naturalist, the different races of human beings belong to the same species. They are not many species of one genus, but many varieties of one and the same species.

The proofs of this proposition are overwhelming. The structure of the human body is in all essentials the same in all races. There is the same number of organs and the same arrangement of them. The number of bones in the skeleton is the same. There are some differences by which we distinguish a Mongolian from a Caucasian, and both from an Indian or Ethiopian; but these differences are less pronounced than those by which different varieties of horses, or roses, are known, and yet we do not classify these as so many species, only varieties. The laws that control the vital forces are the same in all races of men. Respiration, digestion, propagation, all are conducted in the same way. The spirits of all men are alike. All share in the higher attributes, in the moral nature that is peculiar to man, and, finally, men of every race can mix with those of another race, and their offspring can be indefinitely propagated. God, in His infinite wisdom, has ordained that only individuals of the same species can blend with one another indefinitely. Those of one species cannot produce offspring with those of another. Where the species are allied, as the horse and the ass, the mule can be produced, but there the fertility ends. But for this natural law, the boundary between species would be eliminated and all living beings would be in a state of confusion. As Prof. Dana says:

"Were these units [species] capable of blending with one another indefinitely, they would no longer be units, and species could not be recognized. The system of life would be a maze of complexities; and whatever its grandeur to a being that could comprehend the infinite, it would be unintelligible chaos to man. * * * It would be to man the temple of nature fused over its whole surface, and through its structure, without a line the mind could measure or comprehend."

Besides these proofs, we have the evidence of unity of origin of all races presented by philological considerations. The many languages spoken by the human family are derived from the same stock. Alexander Humboldt says:

"The comparative study of languages shows us that races now separated by vast tracts of land, are allied together, and have migrated from one common, primitive seat."

Max Müller:

"There is not an English jury nowadays, which, after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between Hindu, Greek, and Teuton."

Chevalier Bunsen:

"The Egyptian language attests a unity of blood with the great Aramaic tribes of Asia, whose languages have been comprised under the general expression of Semitic, or the languages of the family of Shem. It is equally connected by identity of origin with those still more numerous and illustrious tribes which occupy now the greatest part of Europe, and may, perhaps, alone or with other families, have a right to be called the family of Japhet."

We are aware of the fact that some scientists have asserted that there is no evidence for the supposition that languages have a common origin, or that they can be traced to three or four common sources; but we are also aware of the fact that those who reject the evidence presented admit their inability to supply any better on the other side. "We are led to suspect," they say, "that the mystery of the origin of distinct languages belongs to the dim obscurity of the infancy of the human race, an infinitely remote and prehistoric age." But why should this suggestion, which is characterized as a suspicion—"we are led to suspect"—be considered superior to the positive statements of recognized philologists?

Unity of species means unity of origin, and the proofs for both are conclusive. The testimony of the Scriptures is amply corroborated by the results of independent research.

(TO BE CONTINUED.)

ZACCHEUS.

WHAT among all the creations of God is the most wonderful, and, in its highest physical perfection, the most beautiful to contemplate? If the terrible effects of sin, and, consequently, disease, were not too painfully familiar to us, our spontaneous answer to the above question would be, "man," or rather, mankind. Physically, and, of course, spiritually, more especially, man, as the offspring of Deity, is exceedingly lovely.

If, for a moment, we do not consider the glorious spiritual possibilities of man and woman, but venture to judge them only as the highest order of animal creation, we naturally picture as our ideals the physically finest developed and best proportioned man we know, Adonis, and the lady blessed with the most charming and graceful personality, Venus. Words from this pen would be beggarly to describe the admiration we all have for the creatures who are endowed with such bodily perfection. In view of this sentiment, it is but natural for one who is a latter-day Zaccheus, to question the cause of his, or her, diminution. Zaccheus, it will be remembered, on account of his smallness of stature, found it necessary to climb a tree in order to see our Lord pass by—a worthy act nevertheless, and one which received its reward.

Zaccheus was at a decided disadvantage, being short, and, probably, was often put to inconvenience. His physical characteristic is perhaps more common to-day than formerly, and we are led to ask the question, can we find a cause for Zaccheus's disadvantage in this respect? Will his physical inferiority be with him hereafter?

Medical science, to a very remarkable extent, answers the first of these questions:

(1) It has been proved that we owe many of our bodily infirmities, deformities, as well as perfections, to our parents and foreparents. We are, to a great degree, in their image. Our physical beauty and fitness are most assuredly influenced by their manner of life. A life of vice and debauchery is reflected in the offspring for many generations, and, sad to say, many a half-grown, deformed creature could, bewailing his, or her, misfortune, point to an ancestor, male or female, and say, "Sir, thou art the man! Madam, thou art the woman!"

(2) It is also known to our medical benefactors, that an expectant mother is susceptible to many influences which might have a most unwholesome effect on the future physical well-being of her child. This subject is avoided in practically all so-called Christian literature, and yet we are told by medical students that it is utterly impossible to estimate how vitally evil and far reaching ignorance in this respect is to all Christian communities. A child's bodily proportions and capabilities of development are cruelly curtailed by the dress, environment, exercise, companions, food, and habits of its mother. In fact, her every thought, word and deed helps to mould the character, and also the natural physical beauty of the child God is blessing her with.

(3) Lastly, it goes without saying that our physical development is largely dependent upon the care and nourishment which it is our fortune to receive as infants, the habits we acquire as boys and girls, and the continence and culture of our manhood and womanhood.

The above are a few of the many possible causes why a Zaccheus is physically inferior to his brethren, and why physical deformities abound on all sides to-day.

The second question, "Will physical differences be so pronounced hereafter as they are now?" is more difficult, and I do not pretend to offer a definite answer. However, good rather than harm is done by hoping for the best, and even the prospect of an improved physical personality may add in a small measure to our present happiness.

(1) We are not in any way responsible for the peculiar characteristics which we inherit as a legacy from our parents and foreparents, and it therefore surely seems consistent with justice, that full provision will be made in the life hereafter by which to rectify any hereditary defects.

(2) All men and women are, of course, equally blameless for any bodily deficiencies which have been brought upon them as a result of pre-natal influences, or improper care while they were yet infants; and eternal justice, it does not seem wrong to conclude, will surely effect a gracious adjustment of all such misfortunes.

(3) It does not seem beyond the bounds of possibility that, when we have paid the utmost farthing for our present detrimental and vicious habits, and have been permitted to take our turn in the resurrection, our heavenly Father, in His infinite mercy and love, will teach us laws, by obedience to which all undesirable effects of past sins upon our personalities, will be withdrawn.

From these propositions it is not unreasonable to deduct the following conclusions:

That, as resurrected beings, it will be possible for us eventually to attain the full physical beauty and stature which might have been ours had we lived under perfectly favorable hereditary and hygienic conditions, and had always obeyed the laws of health, while we were in mortality.

The same manner of reasoning applies to the mental and spiritual part of man; and who in the language of men can express our gratitude to God and His beloved Son, our Lord and Savior Jesus Christ, when we realize that it was on the cross at Calvary that the great atonement was made, and conditional laws established for the ultimate adjustment of all physical and other infirmities peculiar to our present mortal state of existence, for "As in Adam all die; even so in Christ shall all be made alive" (I. Cor. 15: 22). "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life" (Romans 5: 18).

Rhodesia. EDWIN CIRCUIT.

[The writer does not, of course, mean to say that a diminutive stature always is a sign of physical degeneration or moral weakness. The Japanese are small, if compared with Europeans, but they are, both physically and intellectually, as well equipped as any race. Still, there are individuals everywhere who are stunted or deformed, owing to the mistakes and sins of parents and ancestors, and the writer refers to this class. The subject touched upon is of great importance. Prospective parents should consider the fact that the wellbeing of their offspring depends largely upon their obedience to the laws of righteousness.—ED.]

"HE who sacrifices a whole offering shall be rewarded for a whole offering; he who offers a burnt offering, shall have the reward of a burnt offering; he who offers humility unto God and man, shall be rewarded with a reward as if he had offered all the sacrifices in the world."—*Talmud.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 17, 1916.

EDITORIAL.

IGNORANCE OF "MORMONISM."

In the Philadelphia *Sunday School Times* of December 4th, last year, we find a contribution by President Robert Ellis Thompson, S.T.D., on "Where Are the Lost Tribes?" President Thompson takes the view that the Ten Tribes were never "lost," any more than were the Two. "In fact," he says, "there is no reason to suppose the Israelitish exiles were other than a part of that great Diaspora (Dispersion), which was scattered from Italy eastward to the frontiers of China and India, and which came at intervals to keep the great national feasts in Jerusalem."

This view is very common, but it may be a question whether it represents the full truth. That there were Israelites, as well as Jews, among the scattered Hebrews, as there undoubtedly are to-day, is self-evident, for the majority of the Ten Tribes were left in the country at the time of the exile, and their descendants must have been numerous, both in Palestine and throughout the Roman empire, wherever there were Jewish colonies, at the time of the conquest by Titus; but what became of the descendants of those who were led into captivity? That is the question. President Thompson calculates that the number of exiles of both Judah and Israel did not exceed 70,000. "We have," he says, "no figures, indeed, for the first Assyrian captivity which affected the outlying tribes. But from Sargon II. we learn that he took away 27,290 persons after the capture of Samaria. The Book of Kings is more explicit as to the Babylonian captivity of Judah. It says that the Chaldeans took away 10,000 'princes and mighty men of valor,' 7,000 'men of might,' and 1,000 'craftsmen and smiths,' and that 'none remained, save the poorest,' which, however, is always the most numerous class. So the exiles of the second and third captivities numbered but 45,290 persons. It is a generous supposition that the numbers carried away in the first Assyrian captivity brought the total up to 70,000. No great deduction, surely, from the population of a country which at the time of David's census, nearly five hundred years before the fall of Jerusalem, had 1,300,000 'men who drew the sword.'"

Suppose this estimate is approximately correct, and that half of this number were from the Ten Tribes. The question is, what became of their descendants? There were 35,000 of them. Jacob went into Egypt with a company of 75 souls. After 215 years, their

descendants had become a mighty nation, estimated at two million souls. At a similar rate of increase, the 35,000 Israelites in Assyria must have had many millions of descendants in a couple of centuries. Where are they?

But, a point of more interest, as showing how indifferent to facts some writers are, when "Mormonism" is concerned, is this, that President Thompson asserts that the Book of Mormon is founded on the supposition that the American Indians are the descendants of the "lost tribes." "It tells us," he says, "how they wandered westward from the land of their captivity until they reached America." Our readers, who are familiar with the Book of Mormon, will naturally wonder at the ignorance of the author on that subject—an ignorance for which there is absolutely no excuse, since the Book of Mormon, like the Bible, has been circulated in millions of copies, and can be had at a nominal price anywhere. But it is really amazing to note not only how ignorant the majority of even otherwise intelligent people are on everything pertaining to the "Mormon" question, but also how utterly indifferent they are to the truth. Any contributor to a public magazine, if referring to Romanism, or Buddhism, or any other religion, would be careful not to make a glaring misstatement of a fact, and they would be ashamed of being caught in it. But when it comes to "Mormonism," any old assertion seems to pass for truth, and the authors do not care to verify what they say. President Thompson has committed just that blunder; for the Book of Mormon is not founded on the supposition that the American Indians are descendants of the "lost tribes." Nor does it tell us that they went "westward" to America. The assertion is void of every basis in fact. The Book of Mormon is an account of the journey of Lehi and his household from Jerusalem to America, and a history of their descendants in that hemisphere. And they did not go westward but eastward. And we may add that the story of the wonderful journey is corroborated by an ancient drawing in the British Museum, supposed to represent the immigration of the ancestors of the Mexicans. According to George Reynolds, *Story of the Book of Mormon*, the drawing shows the emigrants beginning their wanderings at a place called "the House of God" (Jerusalem?). The tradition runs thus: "Huitziton [Lehi?] was a person of great authority among the Aztecs, in Asia, who for some reason, not remembered, persuaded his countrymen to change their country. While he was thus meditating, a bird was heard singing in a bush, *ti hui, ti hui*, which means, 'let us go.' 'Do you hear that?' said Zacpaltzin, 'it is the warning voice of the secret Deity to leave this continent and to find another.' Therefore, they started, with those they could persuade to go with them, traveling by *Tlapalan*, translated, the Country of the Red Sea, and after long journeys reached the land where the hieroglyphic [drawing] leaves them."

We have said before, and repeat now, that those who want to know the truth about "Mormonism" must make up their mind not to accept any statement that is not amply corroborated. There are several plain reasons for this.

Many non-"Mormons" are misinformed and do not care to inform themselves, and thus their errors and mistakes are passed on from one to another, and frequent repetition takes the place of honest investigation.

Others are full of hatred towards "Mormonism," because the gospel rebukes their sins and false attitude, and in their bitterness they lie deliberately in order to stir up enmity against the "Mormons."

The public are being deceived by both these classes. Therefore, those who want to know the truth must search for it themselves. If they want to know what the "Mormons" believe, they must read "Mormon" literature, and hear "Mormon" elders in private or public discourses. If they want to find out something about the fruits of "Mormonism," there are true histories of the Church, and impartial testimony of both "Mormons" and non-"Mormons." There is no excuse for ignorance concerning the Church, and "I did not know" cannot be urged as a mitigating circumstance on the day of judgment, when we must give an account for having neglected to seek information on a question on which the eternal salvation of our souls depends.

J. M. S.

HAVE YOU A KNOCK-BOX?

A STORY is told by T. G. Curtis, in the *Christian Herald and Signs of the Time*, about what he calls the "Knock-box." It appears that he visited a family in Connecticut, where he observed more courtesy and general good-will than are found in the average home. It was all due, he says, to a little box on the parlor mantel. It resembled a mail box, and when it was emptied each evening, notes were handed around to mother, father, brothers and sisters. Sometimes they were read with quiet gravity, sometimes with a smile. This was the "Knock-box," and the story of it was told by the lady of the house, as follows:

"When we were married, I was a fault-finder, a petty, fussy house-wife, picking on somebody about something all the time. One evening my husband took me to task, and I suddenly realized that if I did not take heed I might develop into a genuine nagger, like a woman next door, who is the terror of our neighborhood. He suggested as a cure that, instead of blurting out every little fault I found in him, I should write it down each day and drop my criticism in a box. He said he would do the same thing with me. We called it the Knock-box. Two rules were made: that com-

plaints should be politely worded, and read over several times before being mailed. If they seemed too trivial for utterance, they were to be destroyed. I remember the first time we emptied the Knock-box. I found a suggestion that food ought to be served hot, and that when a man loaned his knife to a lady he expected it to be returned. My husband had one solitary knock to read. I had destroyed ten or twelve during the day; on a second reading they sounded petty. This one was about a man who left his belongings scattered all over a house when he dashed out to catch a car. It was seed sown in good ground. The work grew lighter each day after that, because my husband became tidier. It is years since my husband found a complaint in the Knock-box about careless habits. When the children were old enough to read and write they found little reminders in the box. They were also allowed to send knocks to us, and some of them were very funny. I remember one from Bobs about hanging the key of the preserve-closet where he could not reach it. At the age of eight, Margaret objected strongly to wearing pinafores. Each one agreed that eight o'clock was much too early to go to bed. You have not an idea how the Knock-box saves a family from snarls. One little bit of fault-finding is capable of stirring up a storm of recrimination. Besides, a written hint sinks in as no amount of nagging can."

Can you imagine, says the narrator, what my first task was on reaching home? I instituted a family Knock-box. It works; oh, it has worked like a charm!"

J. M. S.

CONFERENCE APPOINTMENTS.

Irish	Sunday, March	5, 1916.
Bristol	,, ,,	12, ,,
London	,, ,,	19, ,,
Newcastle	,, ,,	26, ,,
Nottingham	,, April	2, ,,
Hull	,, ,,	9, ,,
Leeds	,, ,,	16, ,,
Norwich	,, ,,	23, ,,
Liverpool	,, ,,	30, ,,
Scottish	,, May	7, ,,
Birmingham	,, ,,	14, ,,
Sheffield	,, ,,	21, ,,
Manchester	,, ,,	28, ,,

HYRUM M. SMITH.

A RETROSPECT.

ANYONE who has read the life of our Lord and Savior, must be struck by the divinity of His character. Christ was subjected to the temptations that beset men, and He had His free agency to choose between right and wrong. From His early childhood He did that which was right. He laid out the plan of life and salvation, and was thereby fulfilling the commandments of His Father. His character was perfect from the first, as can be seen in His conversation with the learned men in the temple. The words He uttered to His mother, "I must be about my Father's business," show that He was a man of His word, a man whose word was final—"I *must* be, etc." This was when He was only twelve years of age, and after this "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 3: 52).

We hear nothing more of Christ until He was baptized by John the Baptist in the river Jordan. Directly after His baptism, "Jesus, being full of the Holy Ghost," was led by the Spirit into the wilderness and was tempted by the devil. Christ's divinity, and especially His humility, is seen in the following: "The devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time, and the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Note the answer of Christ: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Here was Satan trying Christ, going so far as to offer Him the "kingdoms of the world" if He would worship him (Satan); but Christ was not deceived. How many of us, if we had been in the position of Christ, would have resisted that temptation! I am afraid some of us, with our mundane ideas and characters, would not have shown the same decision, the same straightforwardness.

After this trial Christ began to preach, and the people were astounded at His doctrine. He spoke as one having authority; He spoke words of understanding; He taught people to love one another, to forgive one another, to do unto others, as they would like to be done by. And the sayings of Christ stand far above those of the learned theologians of any dispensation. The way that He preached unto the people could be easily understood by the least of understanding minds. His parables stand as a pattern of illustrative rhetoric to the world at the present time. Christ's Sermon on the Mount is one of the finest talks to men that have ever been made. What wonderful instructions are to be found therein! Instructions that will uplift mankind and help them to keep in the straight and narrow path.

Those things which he taught in His sermon He practised

throughout His earthly career. The love that Christ bore for all mankind, willing to hear and learn of Him, was boundless. In the parable of the Good Samaritan, Christ's love is shown for all. A certain lawyer asked Christ who was his neighbor? He answered, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when He departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Christ also taught that we should forgive our neighbors seventy times seven, showing us that we should never be found wanting in forgiveness. These things, as stated previously, Christ practised among all, rich and poor, learned and unlearned.

We could go on enumerating instances, which show Christ's teachings, that would fill the pages of this magazine. But this brief retrospect is written mainly to show that He who stands at the head of the Church in the latter days is perfect in every respect. He loved all who came to Him with their burdens, and who sought rest from the unrighteous thoughts and ideas prevalent at that time, and to-day the same can be said of Him, for He said that He would not be ashamed of any who followed in His footsteps.

Beverley. REGINALD A. HANSON.

GO FORWARD.

THESE words were spoken to Moses at a time when his faith in God must have been tried very severely. Let us look at the cause of this utterance. Every Bible reader is more or less conversant with the story of Jacob and his sons, and how it was that they came to dwell in the land of Egypt.

They had lived in the land for over two hundred years, but long before that time had elapsed, their position had changed from that of welcome guests, into that of slaves. We also know that the Lord had raised up a prophet to be a deliverer for them, and

that, after He had shown His power to the Egyptians, Pharaoh had consented to their leaving the land, but afterwards repented having done so, and set out to pursue them. We can imagine the feelings of the children of Israel. They had had proofs of the power of God, but their faith was weak, and, when they saw their pursuers, they were ready to turn upon Moses with reproaches. The position, to them, seemed hopeless, with their foes behind, and the seemingly impassable sea before. But the time of man's extremity was the time when the power of the Lord was again made manifest; it was then that he told Moses to "speak unto the children of Israel, that they go forward" (Ex. 14: 15). Through obedience to His commands they were brought into safety, while their foes were overwhelmed.

Through the long centuries this command is still ringing. To each of God's children to-day, it is being spoken in no uncertain tone. We who have taken upon us the name of Christ, and are striving to keep His commands, have come out of bondage and are made free. Our old masters pursue us, but if we exercise our faith, and ever strive to "go forward," we shall eventually gain our haven, even as the children of Israel gained their promised land, for we have a Leader who will never fail us; but

"We must the onward path pursue
As wider fields expand to view,
And follow Him unceasingly,
Whate'er our lot or sphere may be."

Accrington. WALTER THOMPSON.

REDEMPTION OF THE EARTH.

FROM A DISCOURSE BY ORSON PRATT.

DIFFERENT portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their *everlasting* inheritance. As instances—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise,

will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness during another probation.

How great will be the disappointment to the rich, the high and the noble, who have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek.

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains 197,000,000 of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century (which is probably an average far too great), yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a half* for every soul.

But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent. of all this immensity of population shall, through obedience to the gospel, become lawful heirs to the new earth, then there will be over one hundred and fifty acres for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty* acres for every redeemed soul. But the new earth is represented by the Apostle John as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure-grounds; his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, etc.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it, that when it shall be classed in its turn, among the dazzling orbs of the blue vault of

heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified, together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.—(*Journal of Discourses*, Vol. I., p. 332-4).

FROM THE MISSION FIELD.

Change of Address.—The address of the Norwich conference headquarters has been changed to 59 Hiegham Road, Norwich.

Baptism.—A baptismal service was held in the North Sea, at Lowestoft (Norwich conference), December 2nd, 1915, when one soul entered into the fold of Christ. Elder G. Sanford Pincock officiated.

Releases and Departures.—The following-named missionaries have been honorably released from their labors in the British mission, and sailed for home February 11th, 1916, per s.s. *Missanabie*: G. Merlin Southwick, Augustin L. Hanks, Morgan P. McKay, J. Perry Egan, Isaac S. Campbell, Floyd C. Jensen, Henry Yates, Richard H. Toolson, and Earl S. Harper. With the company were eleven emigrants, in charge of Elders G. Merlin Southwick, Morgan P. McKay, and Henry Yates.

DIED.

KENNEDY.—At Liverpool (Liverpool conference), February 6th, 1916, Thomas Kennedy. Deceased was born October 18th, 1879, and baptized December 31st, 1906, by Elder Edgar E. Petterborg.

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EDITED, PRINTED, AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.